

THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

MARCH, 1880.

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No. 3.

American Missionary Association.

We are glad to be able to announce the safe arrival of Prof. Chase at Sierra Leone, about the 8th of January, and hope before our next issue to receive valuable advices from him.

We call attention to the Thirty-third Annual Report of the Association, recently published. In addition to the general survey which was read at the Annual Meeting at Chicago, and the minutes of that grand gathering, we have given, as usual, a detailed report of our work, and we suggest to pastors and others who may desire to inform themselves in regard to particular aspects of it, that if they will notice, they will find all this matter so classified in the Report that they can easily select just what they want. Thus, after the list of institutions and teachers, they may find the following headings: Delay in Opening Schools, Quality of the Work, Closing Exercises, Industrial Departments, Growing Favor, Buildings, Rented Property, Libraries, Student Aid, Religious Character of Schools, Colored Teachers, Theological Departments. The Church Work and other main departments are analyzed in the same way. We have done this, hoping to make the Report a helpful document and one easily used by the friends of the Association. Dr. Storrs' sermon is also printed with it.

Miss Parmelee's paper, read before the Woman's Meeting at the Anniversary in Chicago, excited so much interest at the time and since, and gave so vivid, so faithful and so sympathetic a view of the perils of the girls of the South, that we have, besides giving a portion of it in a former MISSIONARY, re-printed it in full, and have sent it largely to the Christian women of our churches. We beg them to read it, remembering that its statements are facts, and that the evils of which it speaks are among the better class of the colored women of the South, and hardly suggest the depths below, in which the mass are at home, and into which education and enlightenment only make the fall more fatal. May God's spirit move the hearts of our Christian women to save their sisters.

One of our colored ministers, trained in an American Missionary Association school, in stating some incidents of his life to a friend, said that he was led, when about sixteen years old, to give up gambling and licentiousness, simply out of regard for his teacher, fearing that she would learn of his evil ways and despise him. That teacher little thought then, and has never learned even, of the blessed influence upon that young man, of her pure and consecrated life, which, through the providence of God, led to the transformation of a gambler and profligate, into an efficient and esteemed Christian minister, through whom she is now preaching to hundreds and even thousands.

The Superintendent, scouring through Georgia, came across Rev. Mr. Thomas, a choice man, who has charge of two colored Presbyterian churches at Union Point and Woodstock, under commission of the Northern General Assembly, and who got all his schooling—three years—at our Lewis High School in Macon, Ga. So the fruit of our tree of knowledge, is falling over into other church lots, and we are glad of it. Such fruitage is a great encouragement to the teachers of our minor schools.

A Bible Example of Reconstruction.—It was after the return from Babylon. Civil and the moral reformation went hand in hand. The first Governor, Zerubabel, who was a grandson of a former king, had the high priest, Joshua, to lead in the worship, and the prophets, Haggai and Zechariah, to preach and to teach. The next Governor, Ezra, instituted for the instruction of the people an extensive system of Bible-readings. "So they read in the Book, in the law of God, distinctly and gave the sense, and caused them to understand the reading."

The next Governor, Nehemiah, was a reformer. He put down the practices of taking heathen wives, of violating the Sabbath, and of exacting illegal interest. No improvement has as yet been made upon that style of civil reconstruction. Religion and education, the church and the school, must go along with the re-ordering of the State. So we find our work at the South in the line of a Divine pattern. The Bible gives us its ideal of dealing with freedmen by taking into its sacred canon the five books of Moses for the emancipated Israelites, the books of Ezra, Nehemiah, Haggai and Zechariah, for the restored captives.

ZEAL FOR STUDY.

A good deal has been said, from time to time, of the abatement among the colored people of that eagerness to learn, which marked the days immediately following their emancipation. Of course, much of it is true; many found by trial that it was not so easy or instantaneous a process to learn to read as they had supposed; the pressure of self-support drew away the attention of others from their aspirations after an education; unduly excited ambitions and crude hopes were seen to be unfounded, and in the disappointment many were discouraged. But all of it is not true. There are many instances yet of the early eagerness to learn among the young, and even among the old; we give an instance from a teacher's letter: "One woman, 39 years old, lives in the country, and walks six miles to school, and six miles again after school to her home. Her seat has been vacant only on one or two of the rainiest days since the school opened, September 1st. At home, she has all her household affairs to look after, and finds time to study at night even then; and if, on account of helping her husband to pick cotton in the fall, she would go late to bed without 'knowing her lesson,'

it 'worried' her so, she said, that she 'could not get a wink of sleep,' and her husband would waken to find her up and studying. She is gaining slowly in rudimentary knowledge, and is very much pleased, or, as she would say, 'proud' of her success. Several such ones, eager to learn, I have under my care, and though they can learn but slowly, it is really better than that they should never know anything, though I think we would count it hardly worth while to take such pains so late in life; yet, better to get upon the first round of the ladder than not to rise at all."

TROPICAL AFRICA.

The Three Lake Missions.

Among the great movements of this stirring age, none are, perhaps, more far-reaching than those for the exploration and evangelization of Tropical Africa. The splendid achievements of Livingstone and Stanley crown and complete the efforts of their heroic predecessors. Africa's three great central lakes and her two great rivers—the mysteries of the ages—are now explored and mapped.

The missionary efforts that have followed these discoveries reveal an enthusiasm, and a consecration of talent and life, worthy of the vast field thus opened. In the promptness of the response, the money and the lives devoted and the number of missions founded or projected, the last five years give a history that probably has no parallel in the records of Christian missions. The story of these adventures in discovery and evangelization has the fascination of romance, and is pathetic in the piety and the sufferings of both travellers and missionaries.

We select as illustrations the three Lake Missions of Tropical Africa.

1. The Victoria Nyanza Mission.

On the northern shores of this greatest of Africa's central lakes is the dominion of King Mtesa—a name now familiar to the civilized world. He rules over two millions of people, has a navy of 300 war canoes and an army of 150,000 warriors. In 1875, Stanley reached his capital. The welcome was cordial, and for two months the traveller taught the King the principles of Christianity with such happy results that the Bible was studied, and in obedience to its teachings, an enemy and rebel, conquered in battle and doomed to death in accordance with African morals and invariable practice, was spared! Stanley appreciated the true value of the King's "conversion," and saw the need of having his own incipient teaching followed up by steady missionary labors. His appeal for such labors was written in Africa and appeared in a London paper Nov. 15, 1875. The prompt response should be noticed. Three days after it appeared, came an anonymous offer of \$25,000 for the founding of the mission, and soon another equal sum was proffered. The venerable and efficient Church Missionary Society undertook the work. The consecrated money was soon followed by the consecrated men. In 1876, the company of missionaries landed at Zanzibar, and travelling the 800 miles of jungle in six months, and marking their first disaster in the death of one of their party, reached Mtesa's capital. They were welcomed with enthusiasm, and when the name of Jesus was uttered, a salute was fired. The work was begun immediately, but soon the second great disaster came—two of the company, Lieutenant Smith and Mr. O'Neill, were murdered at no great distance from the capital. But instead of discouragement, these disasters called forth new enthusiasm. Three young men were promptly sent out by the Church Missionary Society. They took the Nile route, but a journey that should have taken three or four months was protracted to nine

by the floating islands in the Upper Nile and the ignorance of the Arab captain. One of the missionaries received a sunstroke and was obliged to return. At length they reached Uganda and were joyfully received, but soon came the greatest calamity—a week after their arrival two French Jesuit priests came also, and succeeded in so disaffecting the mind of the King as to arrest the work, and lead to the withdrawal of most of the missionaries. The summary at the latest dates is: Sixteen missionaries in all have been sent, of whom six have died and three have returned sick. Of the seven still in Africa, four have been permitted to go on various duties and three remain at Uganda without the facilities either to carry on their work or to withdraw.

2. Tanganika Mission.

Ujiji, the location of the Tanganika Mission is endeared to the friends of Livingstone. Here he made his temporary home, and here, almost ready to die, he was discovered by Stanley, to be restored to vigor and to toil still longer for Africa, till at last he was found dead upon his knees. The plan for a mission here was formed by the London Missionary Society, scarcely less venerable than the Church Missionary Society.

Mr. Arthington of Leeds, Eng., one of the generous and prompt donors of \$25,000 for the Nyassa Mission, gave a like sum for this. Four ordained missionaries, one scientific man and one builder, left London in March, 1877. Their journey from the coast of Africa was protracted over thirteen months in consequence of the many obstacles and vexatious delays. Added to these trials, death did its fearful work. Under these discouraging circumstances, Dr. Mullen, the intrepid and beloved Secretary of the Society, obtained the reluctant consent of the Directors to lead in person an additional force, and to hasten the progress of the supplies. But he had gone only 200 miles from the coast when death closed his useful career. No event in the last five years has cast such a gloom over mission circles in Great Britain as the sad fate of this noble man.

3. Nyassa Mission.

Again is the stimulus of Livingstone's labors seen, and his name and memory honored in the founding of another mission: the Livingstonia on Lake Nyassa. It was a labor of love for the Free Church of Scotland, aided by sister communions to undertake this mission. In the Spring of 1875, the expedition started, having been furnished with all needed supplies, including a beautiful steel steamer and two boats for the use of the mission on the Lake. After a tedious journey up the Zambesi and Shiré and a toilsome land journey of 60 miles, around the Murchison Falls, the Lake was at length reached.

After a brief search, a site was selected that held out unusual hopes of coveted advantages—there were no mosquitos and a favoring lake breeze gave promise of health. But alas for the unforeseen and insignificant difficulties that sometimes defeat the greatest undertakings—the fatal tsetse fly compelled the choice of a new location. But we cannot give space for the subsequent details.

The disasters and deaths in these missions have had a depressing effect upon the hearts of Christians in Great Britain, and we fear that the discouragements will to some extent be felt in this country. But we must guard ourselves against hasty inferences and unwarranted fears. We should remember:—

1. That trials at the outset are often God's means of arousing a deeper faith. The history of missions, modern and Apostolic, is full of examples. The Telooگو Mission where such an unusual work of Divine grace has recently been experienced and the converts have been numbered by thousands, was for a long time the scene

of unfruitful labors. Bishop Crowther's Mission in West Africa, now so strong and growing, had an early experience of toils and persecutions. The Apostles themselves encountered imprisonments and death not only, but their labors were sometimes followed by defections, perversions of doctrine and scandals in life.

2. We should take courage from the fact that the slave-trade, the worst foe to missionary labors in Africa, is feeling the effects of the earnest efforts of Great Britain for its overthrow. Sir Samuel Baker, and after him Col. Gordon, the stout old Covenantant—the Havélock of Africa—have crippled its power on the Upper Nile, while the labors of Sir Bartle Frere, and subsequently of Dr. Kirk at Zanzibar, have been equally effective along the coast, so that the Church Missionary Intelligencer feels authorized to say that “the slave-trade if not killed, is scotched.” The missions themselves, though hindered in many respects, have had a salutary influence in shaming and arresting this fiendish traffic.

3. Finally, the church of God must bear in mind that the Saviour's last and great command, “Go ye into all the world and preach the Gospel,” is accompanied by that all-comprehensive and all-sufficient promise, “Lo, I am with you always, even unto the end of the world.” God will redeem the whole world, and in the Saviour's heart and plan, Africa is not forgotten.

THE NEGRO IN AMERICA AND AFRICA.

Dr. Edward W. Blyden, of Liberia, Africa, is the author of an interesting article in the *Methodist Quarterly Review* for January, 1880, from which we gratefully reprint elsewhere his tribute to our work. Anything which comes from the pen of this distinguished gentleman—one of the most cultured men of the race whose cause he pleads—is well worth reading and consideration. With much that the Doctor says, we are in full and hearty agreement, but beg leave to make one or two suggestions, growing out of what seem to be at least not unwarranted deductions from his positions.

No one can regret more than we do the prejudice which exists, in this country especially, against the colored man. And there is no doubt that, as Dr. Blyden observes, even among those who are not unmoved by the story of his wrongs, and who are earnestly engaged in philanthropic efforts for his uplifting, this personal prejudice and sense of superiority does exist. That it is not so to anything like the same degree in England and on the Continent, is suggestive in the light it casts upon the fact among us. On what is the difference of feeling founded? Certainly not altogether in the natural race-prejudice. That is a fact not to be denied. There is a prejudice which is universal between all people of distinct races of men. It is felt by the original inhabitants of Africa against the Caucasian, as Dr. B. shows, as well as by the white man in his own home against the black. But in this land, the prejudice is intensified by the position and the character of those who have made up the negro population.

Dr. Blyden objects to our calling the Negro, Indian and Chinaman “the despised races.” He even dislikes to have Africa called “the Dark Continent.” Of course, our brother knows that the sympathies of this Association are, as they have always been, with these people of his land, and that our toils and labors have not been limited, nor of brief continuance, in their behalf. All this he most fully and kindly acknowledges in his article. It is hardly necessary for us to say, then, that we have used the term as describing what is, and as contrasted with what ought to be. It is true, rightly or wrongly, that they have

been looked down upon and are still despised. And we have used the word as setting forth the fact, and as, therefore, the strongest plea to Christian sympathy and help; for we have been sure that where we could enlist these, the term would no longer have application. The good Samaritan did not despise the poor Jew who had fallen among thieves, as he held him up on the ass which bore him to the inn. He was too busy pitying and helping him. Perhaps this is enough to say. We have used the term "the Despised Races" not as an epithet, but as a plea.

A fair inference at least from the Doctor's article is, that he sees no hope for his people on this continent, and that their only way to success is to emigrate to the land of their mothers, and to make its reclamation their ambition. But how does that affect our work and the present generation? The American Colonization Society, as seen by its last published report, sent out to Africa during the year 1878, one hundred and one colonists; during the same year the bark *Azor* transported two hundred and forty. It is but a spoonful dipped from this deep sea. It is but the smallest possible percentage even of the increase of the colored population of America. Meanwhile, what are we to do with the five millions who remain, and with their children and their children's children? What we do for them we must do for them here.

We, too, believe in colonization; in the evangelization of Africa by Africans; and the only difference in our aim and purpose from the work with which the Doctor is so fully identified, is that we want to distribute our colonists more widely. It is well to have a Christian republic in Africa. But it is our desire to plant small colonies of twenty-five or thirty, among whom shall be both ministers and mechanics, here and there through the still "dark continent"—points of radiation for the light of life and of Christian civilization which they are to hold forth.

We are full of sympathy and interest with the good work in Liberia. May the Lord bless it abundantly. But the work here is not hopeless. Hundreds of thousands of the Freedmen still answer, from amid all their disappointments and disabilities, "We are rising." Our plan and purpose desire to take part in both hemispheres of the whole rounded work—to save the African in America and in Africa alike.

DR. BLYDEN ON THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association, whose publications we have prefixed to this paper, in their work of lofty and noble purpose through the South are endeavoring to prepare the negro for higher spheres of labor than "cotton-fields, turpentine orchards, and rice-fields." Every negro who is at all acquainted with matters in the United States must have the highest admiration for it. Almost alone among the benevolent institutions of that land in the days of the great struggle, they never for one moment yielded to the imperious dictates of an oligarchical monopoly, but gave expression to the idea which they inscribed upon their banner, that one of the chief purposes of their organization was to resist the tyranny of the autocracy which doomed the negro to perpetual servitude. No one could be enrolled among its members who was a slave-holder. They have the gratitude of the negro race.

But history will have a brighter page than even that with which to adorn their annals, when she comes to recount the devotion and sacrifices of the hundreds who have been sent forth under their auspices, as uplifters of the prostrate host in the South, to whom, left as they were, paralyzed by slavery, free movement

and real progress were intrinsically impossible without the aid of such agencies as the American Missionary Association. As time rolls on, the romance which clings to those heroes who fought to unfetter the body of the slave, will fade beside the halo which will surround these who have labored to liberate his mind.

(Methodist Quarterly Review.)

REV. CHARLES B. VENNING.

One of our most earnest and devoted missionaries at the Jamaica Mission, after severe and protracted suffering, has entered into his rest. Mr. Venning went about fifty years ago, when Negro-slavery was at its height, to work on a Jamaica sugar estate. He was then an ardent young Englishman, and easily led into dissipation and vice. But the Lord arrested him, and the course of his whole life was changed. He entered the Mico Institute, a Training College for Schoolmasters, and was a successful teacher. He then became interested in the efforts of the American Missionary Association, and desired to devote himself entirely to school work and religious teaching among the Negroes in the country districts of the Island. His name stands on the list of missionaries in our first Annual Report, and he has labored faithfully every year since—while his health would permit by active efforts, and when on a bed of suffering by example and counsel.

We quote the following from the letter of a fellow missionary: "I never saw a man who so entirely devoted himself to the work as he did. He had the true missionary spirit. He not only preached the Gospel in his own church, but from house to house and in the most out-of-the-way places; indeed everywhere where men would give a listening ear. No other missionary in the Island did so much for the education of his people as Bro. Venning, and outside of the towns there could be found no people so intelligent as his. He watched over his flock with almost a painful interest—encouraged and reproved. He gathered the poor that were otherwise uncared for about his own door, gave them shelter, fed them from his own table, and clothed them from his own wardrobe."

One who knew him intimately at the Island writes: "He labored literally night and day most earnestly for the salvation of souls and the welfare of those who had been converted. Being a born educator, he has left his mark upon the generation that has grown up under his instruction. As a private Christian, he was most real and honest, and free from all guile, exemplifying in all his life, in the most striking manner, those beautiful words of Scripture 'harmless' and 'blameless.' His faith triumphed nobly in the end. In my interviews with him of late, it has been most interesting to see with how firm a grasp he held fast to the assurances of God's blessed word, and thus found perfect rest and peace to his soul."

ITEMS FROM THE FIELD.

NASHVILLE, TENN.—Religious interest is reported in the school. Six persons have professed their faith in Christ. The day of prayer for colleges was observed and we hope that good may result from the day.

McINTOSH, LIBERTY Co., GA.—Pastor Snelson writes: We observed the week of prayer. The weather was mild, and consequently we did not have to go into the Academy for the use of the stoves. Last Sabbath, eleven were received into the church by confession and one by letter. It was a blessed day with us. There is

much here to do. Miss E. W. Douglass is a great help to us. The people all like her. She is at work any and everywhere. They call her in some places the lady-preacher. I would to the Lord that more missionaries like her were sent throughout the field of the American Missionary Association. Pray for us.

ANNISTON, ALA.—On Thursday night, December 25th, the colored church was crowded to its utmost capacity to witness the exercises of the school children, which consisted of songs, recitations, etc. The Rev. P. J. McEntosh has had this school and church at Anniston in charge for a number of years and has labored with untiring energy to elevate the colored people, and has met with a great deal of encouragement. After the school exercises, the presents from the Christmas tree were distributed among the children. Several white visitors were present and spoke very highly of the management of the church and school. On Friday night, they gave a fair at which they realized \$56.80.—*Chattanooga (Tenn.) Times*.

GREENWOOD, S. C.—Mr. J. D. Backenstose writes: I have just closed my first week of school for this year (1880), and am glad to be able to report a larger number of students than ever before at this place.

I have had to rent a room of one of my neighbors, and we have as many boarders now as we can well accommodate, even with our new house, and more are to come in the middle of the month.

The house is 18x36, containing two rooms 18x18, with two windows and a door in each room and a chimney in the middle. Each room is to contain three bedsteads, and from six to nine chairs. The house completed and furnished will cost \$228.68, a little more than we calculated, but it is large, well built and well furnished.

TALLADEGA, ALA.—Both of the barns, one being new and very valuable, with most of their contents, including hay, grain, corn, and corn-fodder, 300 bushels of cotton-seed, with tools and farm-implements and three cows, were burnt Wednesday night, Jan. 7. Evidently it was the work of an incendiary, but not instigated at all by any prevailing ill-will toward the College. Subscriptions were at once circulated among citizens, both white and black, and while the amount raised is not large, the number and willingness of the contributions prove the interest felt by this community in the College. Efforts will be made to rebuild at once. The loss is estimated at \$1,200. It falls heavily on the agricultural department, which is becoming an important factor in the college work. The farm does much toward feeding the large family, and gives opportunity of self-help to the young men.

NORTH CAROLINA.—While Islay Walden's people in Randolph county were hauling in logs for the lumber of their new church, the mill was burned, and a part of their boards. The owner not being able to rebuild, and there being no other mill near, the people came together to help him, the young colored preacher putting down \$25 from his scanty salary. They hope to have the mill under way again in three or four weeks. Meantime they will hurry in their logs, to be the first of the new sawing.

TOUGALOO, MISS.—We have a colored man visiting his daughter to-day; his first visit to Tougaloo. He says he is keeping his daughter in school with the money saved by himself and wife on snuff and tobacco since signing the pledge; the result of the work of one of our students who taught in his district.

NEW ORLEANS, LA.—The Central Church is having a wonderful revival. Mr. Alexander has preached every night since the beginning of the year. The inter-

est is remarkable, crowding the room every evening with a quiet, orderly, and earnest audience; many have been converted. Twenty-eight united with the church Feb. 1st.

AFRICAN NOTES.

—The long delayed tidings have been received by the London Missionary Society from Messrs. Hore and Hutley at Lake Tanganika. The particulars of Mr. Dodgshun's death are given. Annoyances and delays interposed by the Arab slave-traders are rehearsed. We give a few extracts from letters :—

“During the seven months of our stay here, we have done much towards making friends with the natives; they have closely observed us, and admit that they can see nothing bad; but the influence of the Arabs is so powerful that they, the Wajiji, are afraid to make any definite negotiations with us apart from the Arabs.

“The slave-trade at Ujiji is merely a small local affair—slaves captured in war, &c., amongst surrounding tribes, and passed from hand to hand, till they finally come to a stand in some Arab's *shamba*: this used to be done in the market, but since we came here, it has all been kept out of sight. Once only some Wajiji offered us a slave for sale as they passed by our *tembe*. The traders owning these domestic slaves, have from twenty to one hundred of them (I think Muniyi Heri reaches the larger number); they are their domestics, boatmen, carriers, body guard, and cultivators, and, of course, form the principle population of the place, filling up with huts the spaces between their masters' larger houses.

“Slavery amongst the natives is another matter. The Wajiji are great slave-holders, slaves being as common as domestic servants at home; but no great numbers are owned by individuals as among the Arabs. A common present between chiefs is one or two slaves, and Mirambo sends small parties from time to time to buy both slaves and ivory. When the Portuguese and Arab slave-trades are crushed out, or nearly so, we shall see and more fully realize the extent of native slavery, or slave customs, which cover the continent through its length and breadth. The former will have cost an immense outlay of the power and influence of civilized Europe ere it is swept away. The latter will take years of faithful mission labor to eradicate.

“To fulfil my promise to an Arab, to whom I said, ‘We do not want to buy except for our own use; but I will send your words to England,’ I add these few lines :—The Arabs say, ‘If the white men will come here and buy, we will grow as much sugar and rice, and spice and oil, &c., as they want, and would much rather get our money in that way, than in dangerous [and, as they admit one by one privately, *illegal*] slave-hunting.’ I keep telling them that the slave-trade is dying out, and they had better look to something else before they are left in the lurch.”

—“I have great trouble with my sailors who of course are *not* sailors. On one occasion I was close off Cape Kiungwe. About two A. M., pitch dark, a heavy squall burst on us from the northward, with sheets of rain. I could not see one foot in front of my eyes. This lasted for two or three hours, the boat sweeping along at a great rate without a stitch of canvas, and a nasty foaming sea. All six men became perfectly helpless, and huddled together inside the cabin. The good little binnacle, however, kept the compass-lamp burning, and by it only I knew where to steer; had it gone out, none of them could have put it to rights. I could

not possibly let go the tiller; they were perfectly unable to work the paddles had they been required, and it was only after roaring myself hoarse at them that I could rouse them to bale the water out. When they get home they strut about with a little cane in their hands, and boast of their sailorizing."

—"I trust," he writes, "no one will call this mission disastrous, or condemn Ujiji hastily as unhealthy. It is certainly much healthier than Zanzibar, and both Mr. Hutley and myself were never more persistent in our determination to go on. Certainly we want more help, but the work is *going on*. We are living down native prejudices and suspicions, and the lies of slanderers. We will slacken no effort to carry on this work; and I am speaking, not at home, but in the midst of the work and its difficulties. May God induce His stewards to do their part, and see in the vacant spaces of the ranks only cause for new and earnest effort. I commenced this letter with but mournful news; I desire to close it with an expression of thankfulness to God for what health and strength and success He has given us, and with an earnest appeal to all missionary hearts to apply their means and strength with renewed vigor to this work, and to be assured that, however cavilers may talk of disaster, there is no despondency here."

—On the eve of going to press the Directors have received a telegram from the Society's agent in Zanzibar, to the following effect: "The Rev. W. Griffith and Dr. Southon arrived at Ujiji on the 23d of September; all well."

—An Alexandria despatch to the *Daily News* says Ismail Eyoud Pacha has been appointed Governor of the Soudan, vice Gordon Pacha resigned.

THE FREEDMEN.

REV. JOS. E. ROY, D. D.,

FIELD SUPERINTENDENT, ATLANTA, GA.

AT TALLADEGA.

At the Faculty Meeting.—Three men and four women present. Prayer. The circle is passed around for matters of business. Besides minor things these results are reached: Will observe the day of prayer for colleges, with an address at morning worship, with a prayer-meeting in the afternoon for the male students, one for the females and one for the faculty, and with a general meeting at night; will hold a Normal Institute on the last two days of the present term, inviting the colored teachers in the region round about to come, and asking Mr. A. W. Farnham, Normal Professor at the Atlanta University, to be present and help; will have a series of familiar lectures, alternating on Friday night

with the young people's sociable. Surely all this looks like business.

At the Library.—The donation of books to the value of more than four hundred dollars, from Rev. W. H. Willcox, of Malden, Mass., attracts the eye, and feasts it, too. The books are new, of standard and current interest.

At the Prayer Meeting.—One of the colored young preachers reports the fine large old Bible which, as the gift of some Eastern friend, he had taken into his little church at the Cove on the preceding Sabbath. The people had requested him to express their thanks. Then President DeForest followed. There is a story connected with that book. It came with a box of things from the Congregational Church at

Columbus, N. J., Rev. E. B. Turner's. It came from Harriet Storrs, who is a cousin of my mother. Every page of the book has been prayed over. Out of the Sabbath-school of that old hill-town church, six ministers of the Gospel have been raised up, among whom, I suppose, they count myself, for that was my father's home; and two wives of foreign missionaries have come from the same source. Surely that old nest must be kept warm for more of such productiveness.

At Evening Prayers.—It is in the dining-hall, where the students of both sexes and the teachers meet. The repast over, the President, as is his wont, gives a resumé of the current news, the discovery of the intro-Mercurial star, the day's phase of the Maine affairs, and other such. Then the students at two of the tables recite each a verse upon a particular topic, temptation; then the sweetness of a religious song; then prayer; then a quiet and orderly retiring. It is alone the religion of Jesus that can present such a scene.

At the Farm.—You enter its enclosure, passing under a graceful arch that bears in large letters the emblazonment, "Winsted Farm." So everybody knows what town it was in Connecticut that did a good deal toward the providing of that industrial department. The wheat and the rye and the oats are covering the fields with green, even at this mid-winter time. You can see that there is good farming in that locality. You can see it, too, by contrast.

Co-operative Farming.—During the last season, the colored people about our church at Lawson's, in Alabama, Rev. J. W. Strong, pastor, rented a half-dozen acres of land, and cultivated the most of it in cotton, for the purpose of adding to the fund for supporting their school. They had a board of managers. They worked when called upon. They plowed and hoed. They at last picked out the cotton and found

that they had two bales, worth \$120. One bale they sent to the colored folks' Industrial Fair, on the grounds of Talladega College. This church is now also engaged in building a house of worship, having the frame erected, intending, with the aid of \$100 from the A. M. A., to go on this season with the finishing, and hoping that a revival will be its process of dedication.

NORTH CAROLINA.

Our School.

REV. ALFRED CONNET, MCLEANSVILLE.

Our school is put down as a common school. That is correct. Yet we are laboring to make it more than a common school. To this end we have graded it as follows:

A. Normal; B. Normal. A. Intermediate; B. Intermediate. A. Primary; B. Primary.

Through the kindness of friends in the North the school had been supplied with a good many books, and unfortunately, there was a great variety of textbooks. We have ordered new, standard books, and have secured uniformity. As we had new books it was easy to require all to begin at the bottom and work up, and to do thorough work.

In a very few instances we have found pupils who can go into two classes in the same branch. In this way they bring up from the first, and at the same time go on with a more advanced class.

The grading, the new books, and the uniformity of books, have each and all had a stimulating effect. They see there is a ladder to climb. They see they cannot start at the top, or the middle, but must begin at the bottom. They study harder. The school has improved in numbers and in regularity of attendance. The number enrolled is 84.

Our pupils are from four counties, including this (Guilford) county. Thirteen are here paying board, or boarding themselves. Of the thirteen all are professors of religion but three: one is

a minister, two are preparing for the ministry; one professed religion since he came here a year ago, one of those preparing for the ministry united with the church at the last communion, and one is a teacher. Of those enrolled last year, seven are teachers, six of whom are now teaching, and one attending school. One pupil who is a minister reports over forty hopeful conversions in connection with his labors during the summer vacation.

A year ago we greatly felt the need of dormitories, and accommodations for students to "batch." For this the Association could make no appropriation. One of the neighbors has put up a building for this purpose, another is building, and a third has converted an old store-room into dormitories, and four families have taken boarders. Last year our school was confined to one room; now we have added a recitation room.

On the whole, the outlook is hopeful. By the close of the present school year twelve to fifteen of our pupils will be able to obtain teacher's license from the County School-Examiner.

SOUTH CAROLINA.

Church and School Work—The Cause of the Exodus.

REV. TEMPLE CUTLER, CHARLESTON.

The work goes quietly on here in Charleston—in all its departments. The school is flourishing. It never had so many pupils as now, and was never more popular than under the direction of Mr. Gaylord. We are not ashamed to have visitors from North, South, East, or West, visit Avery. If any of your readers doubt the capacity of these colored boys and girls, let them come and see for themselves.

Miss Wells, our missionary, is doing good work—visiting the homes and teaching the mothers and daughters how to make the home what it should be.

The church work goes on slowly. The feeling of unity and harmony is increasing, and, so far as I can see, may be said to be universal in the church. We have had stormy weather in Plymouth for some time; it has been a sort of Cape Hatteras, around which the winds have revelled, but now the sky is clear and the sea smooth. We have a large growth of tares in the church that does neither us nor anybody else any good. If we should undertake to root it out, I do not know how much wheat might come up with it, nor how much wheat we would trample down in getting to it. Oh, how wise we need to be in dealing with these people; what a broad mantle of charity we have to throw over them. Those of us who glean after the reapers in this field, where the "patriarchal institution" once flourished, find that either the type of piety that prevailed in the "Abrahamic household" was very defective, or the "Abrahamic duty" was woefully neglected. Certainly, the idea of religion that prevails among the former dependents of these modern patriarchs, is not that of either the Old or New Testament. But why throw stones at the old defunct institution? What did I say? Defunct? I wish to God it was defunct, and that these freemen had a fair chance and a free fight for their rights and liberties. But that day is a long way off; and I fear the shimmer of the morn is not yet seen. I want to be just as hopeful as possible. I never was a croaker. I generally see the bright side of a thing. But sometimes, when I come in from some tale of oppression and misery, the clouds just shut right down—it is midnight. When I am made to know that there are 20,000 poor wretches here in this city that are the carcass on which rich cormorants are fattening, my soul is sick within me. Congress may investigate the cause of the emigration of the colored people to all eternity, and come to what conclusion they may, it won't stop. I pray

God it may not stop until enough laborers get away from the South to give room for those who remain to grow. God knows the truth, and He will open some way for His people to go out. I assure you His new Israel has not yet come to the land flowing with milk and honey. What think you of a man supporting a family of four on 25 cents a day, and paying five dollars a month for house rent? What think you of a family of five living on the wages of the daughter who gets six dollars a month working out, and paying five dollars a month for house rent? *Hungry mouths will stifle conscience.* Or, how long could the good people of the North live on hasty-pudding without molasses or milk, morning, noon and night, and nothing else, day after day and week after week?

Do you say, why not go back into the country and work the land? So I said to one who had brought his family of five or six down here to starve with the rest: "Why didn't you stay up in the country?" "Couldn't lib up dar no how. Starve up dar shuah. Rent so high couldn't lib. Had free acres of land and a po, miserable shantie, and had to work fo days ob de week fur de rent, and but two days to tend my own crop. Hab to buy ebreting ob de commissary. Hab to pay twenty cents a pound fur meat (bacon), and forty cents a peck fur grits (corn meal). Starve to deff up dar shuah." Four days' work every week for the rent of three acres of land! The best land in that section is worth four dollars per acre. Call the man's work worth twenty-five cents a day. His rent was one dollar a week—fifty-two dollars a year. No wonder the landlords are not anxious to sell land to the colored people, when they can get four times the value of the land every year in work at twenty-five cents a day. Defunct institution! Yes, on the statute book. "But, my man, why didn't you buy the land at four dollars an acre?" "Well, sah, some ob 'em

did buy de land. I dunno how much dey pays; but I knows when dey's paid two or tree stalments dey can't pay no mo, and gibs em up." Do you wonder the people listen to glowing pictures of better opportunities somewhere else? If these people had a decent chance at home, they would not listen to invitations away. The fact is, they are perfectly helpless, and there is nothing for the mass of them but to sit down and wait, wait, wait, through the long, long years till the morning comes. I do not wonder they emigrate. I pray God they may continue to go, until those who remain shall have their hands full to supply the demands for labor. It may not be better for those that go, but it will be better for those that remain. The more you thin out your woodland, the taller and stouter will be your timber. The only hope for this people is a scarcity of laborers. There are so many who must have work, or die, that every vacancy has a dozen ready applicants. Twenty-five cents a day, I am told, is all that some of these planters will give to man or woman; and they can get enough at that price. In such circumstances, you cannot expect people to haggle long about the price of labor. The cry is simply, "Give me my hire." And then, if you remember that two hundred years of slavery in a man's blood is not a very good preparation for independency, you may get a pretty good idea of the situation of the people.

But my letter is too long. Tell the churches to pray for the freeman of the South. I do not say freedmen, because there are thousands here who were never slaves and are no better off. Ask the churches to help us to give them the only consolation they can at present have—a sure and intelligent hope of a better world than this on the other side—and not expect them, out of their deep poverty, to pay for their own schooling or preaching just yet.

GEORGIA.

Report of the Committee of the Board of
Commissioners to the Atlanta
University, June, 1879.

A large majority of the entire Board attended the examination of the colored University at Atlanta, which receives an annual donation of \$8,000. from the State. The report of the special committee appointed to make a suitable minute of the exercises and the condition of the Institution was unanimously adopted. It is as follows :

TO THE BOARD OF VISITORS :

Gentlemen—The undersigned, your appointees, herewith submit the following report upon the final examinations of the Atlanta University, for the school year just closed.

The Board attended these examinations in an almost entire body. They were promptly and courteously met by President Ware and his associates, and the examinations proceeded with systematic regularity. The exercises were designated by neatly printed programmes, with the time and place of recitation distinctly set forth.

The examinations were fairly conducted and disclosed the fact that the most advanced methods of teaching were employed. These methods were mainly topical, supplemented by appropriate questions, which evinced that the students had an intelligent comprehension of the subjects under consideration. We were especially impressed by the evidences of patient, systematic, untiring training on the part of the teachers, so well adapted to the colored, or any race, and by the progressive manner in which a subject was developed. All branches taught, passed in review before us, and whether the immediate subject was reading, grammar, history, mathematics, the classics, or other branches, the means employed and the results attained were entirely satisfactory. The examinations were entirely oral and the

decorum and order maintained were of a high character.

The cleanliness of the recitation rooms, the preservation of school property and the gradual improvement of the grounds were marked.

The final exercises at Friendship Church were very creditable to the institution. The subjects of the speeches and essays were appropriate, without political bearing, and they were delivered and read in a becoming manner.

Comparing the examinations with preceding ones, we are satisfied that the University is steadily on the up-grade, and that it is becoming a centre of great interest among the colored people.

The religious training of the pupils appeared to be excellent.

The Normal feature of the institution we regard with especial interest. In no way can education be so rapidly extended, or its improved methods so effectually multiplied, as by the special training of teachers. This we believe to be the great educational want of our State.

We have one suggestion to make, viz: as the oral recitation has been now so satisfactorily developed, would it not be beneficial to introduce some written examination work in the higher classes, as affording a better comparative test, and as advancing the examinations fully up to the modern standard ?

It is your committee's opinion, based upon the foregoing, that the State has acted wisely in her appropriation to the Atlanta University, and that a continuance of it is to her best interests.

Respectfully submitted.

H. C. MITCHELL,

Chairman Special Committee.

T. G. POND,

C. M. NEAL.

On motion the above report was ordered to be submitted to the Governor.

H. H. JONES,

Chairman of General Board.

J. T. WHITE,

C. M. NEAL.

ALABAMA.

Why He Likes It.

REV. H. S. DEFORREST, TALLADEGA.

A minister recently called to one of our schools in the South, gives these reasons for liking his place.

1st. I am needed. This is a great work and the workmen are few. It is not at all here as it used to be, and perhaps now is, in Boston on a Saturday morning, scores of men standing with carpet-bag in hand, waiting for a chance to preach, and many waiting in vain. We have here more of field than we can occupy. On all sides comes up the Macedonian-African cry, "come over and help us." I am often weary on Saturday and poorly enough prepared for Sunday, but am spared the anguish of not knowing where to go or what to do. Besides, there is so much of self-denial in the work that there are probably not a great many thinking that, if I should die or leave, there would be a vacancy, and if there should be a vacancy they would like to fill it. Not many are interested in my will; few would care for my shoes,—I hope to wear them myself and wear them here. For,

2nd. There is here a grand, perhaps unsurpassed opportunity for influencing men. I am not only a Home Missionary, but also a Foreign Missionary to Africa, and that last with special facilities. I am master of the language, and do not work at the disadvantage of a half-learned and half-murdered tongue. Neither is there any prejudice against me as a Foreigner because of my brogue, or my dress or my habits. Without the honors of a Foreign Missionary, I am also without many of his disadvantages, and my national and Yankee peculiarities, which might hinder across the sea, help on this side of the Atlantic. This is indeed a missionary field, but operated with special facilities. It is a double missionary field. For,

3d. The most pressing work in our own country is here. As surely as in

1861 our national peril is largely in the South. Ignorance is dense; immorality is rampant: lawlessness is wide-spread, while intelligence, morality and obedience to law form the only basis for such a government as ours. To save our country, we must save the South; to save the South, we must save the Southerners, and there are no Southerners more hopeful and more deserving than the late slaves. They are down but their faces are upward. Give them a hand and they will take it, especially if it be a "Yankee hand," and a little lifting develops a good deal of spring in themselves. Thus it is that Patriotism as well as Humanity and Christianity keep me here, and no campaigning in our recent war seemed more a duty of loyalty than that in which I am now engaged. I am glad to be in the ranks and to still wear the blue. But,

4th. Looking beyond our broad land, I hope, standing here, to reach some portion of the "Dark Continent." I regard this as a good *pou sto* for moving Africa. Our students, more than those who have been life-long readers, use their memories. They are more impressible than the young of some other stock. They have a strong desire, as they are helped, to help others. Apparently the great missionary movement of the next few years is to be in Africa. The call is already heard for men. Some of these men are here, and the impressions now made, the very words we now speak, may yet be felt and heard in lands whence the fathers of these men were stolen, and in the jungles which the white man may well fear to tread.

5th. Besides, there are some special rewards in this work. If we have the white man's contumely, we have the black man's love. A more grateful and appreciative people than some of these, fresh from the prison-house of bondage but now rejoicing in a double freedom, I have never seen. Seldom is a pastor more fervently and affectionately prayed

for than are some of us here. And I suspect as the Lord judges souls—He seeth not as man seeth—we have our companionship chiefly with the foremost of this part of the Land. These and similar considerations have led me to think that this College stands somewhere on Mt. Pisgah. Certainly just now I would rather be here than in any other part of the Universe of God. Tell our friends at the North that we do not need their sympathy but we do need their help. With more of means we could greatly multiply our labors and their results. Let those at the rear at least send on supplies, and more abundantly.

**Is the Work in Vain?—Building Progress—
A Missionary Spirit.**

REV. HORACE J. TAYLOR, ATHENS.

Sometimes one is tempted to say that the work here is in vain. We know, for instance, that a great deal has been done during the last fifteen years by the Principal of Trinity School, and yet one can see that the work is by no means finished. Have not some people at the North been thinking that, after fifteen years of good work among the colored people of the South, the A. M. A. ought to be about leaving the field here for some other? Some here say to me, it will be a work of centuries to bring up this people; others, that the colored race never will be fit for anything but farm laborers; they must be hewers of wood and drawers of water. Some people in Ohio think the religion of the colored man in the South is a "pure and undefiled" religion. Some people here think there is no use in trying to give the colored man a pure system of religion. "They get together and shout and carry on, and that is all they are fitted for." "Their religion is impure and defiled, and they cannot appreciate a pure religion." So say the enemies of the colored race. Well, this is partly true; too true. The colored man has emotion,

and his late masters were too often content with that "religion" in the slave. As slaves they were allowed to preach and steal and commit adultery, and all together, too.

When we think of the pit from which they have been lifted, and of their ancestry—only a few generations ago heathen all of them, cannibals some of them—can we think that the results are less than we might expect? A great deal has been done here, and there is a great deal to show for it. Some might think there was not much to be seen of good results. A church of forty-four members—three less than two years ago, five less than one year ago—some weak ones, the church as well as the school still pecuniarily dependent on the A. M. A., they will not be ready to cut loose from the fostering care of the Association for some years yet.

Christ said that the kingdom of heaven was like a grain of mustard seed, or like a little leaven. These churches and schools act like leaven in a mass of ignorance. And this leaven works. And it is because of this leavening power of the Gospel that we are encouraged. The whole will be leavened in time. But time is necessary. The Congregational churches have undertaken a mighty work, and they must patiently stick to it for years yet. Much as can be seen of the results of the work here, more than half of it cannot be easily seen. Other churches have been enlightened and helped. Even those who try to keep out the light can't prevent some of it getting through the chinks.

You will want to know about the work for the new school building. If we had had the least idea that we must work five months with less than one hundred dollars in money, we never would have undertaken the job. We hoped a fair share of the subscriptions would be paid in cash. One or two had themselves to buy the moulds for making the bricks, and the shovels to dig with,

and the cord to line the ground with. We had no boards to cover the bricks, so, instead of kilning the bricks as they were made, they were piled in an old log house. Many were broken in this way. Then they were moved when we had boards to cover the kiln; and many more were broken. And from the 1st of August—we didn't begin to prepare the ground till July 17th—till November we had heavy and frequent rains. The papers said such a season had not been known for many years. We were hindered in our work, and lost bricks from the rains. But we have over a hundred thousand bricks, and a total expense of one hundred and fifty dollars. If the workers next summer can have the money, as we hope, they will not work to such disadvantage, for they will have boards on hand, and can kiln the bricks as they make them, and have tools. The building will be finished, but it takes more time than we at first thought. Such a school-house was not necessary fifteen years ago. Our neat church building, and the necessity for a substantial school building, are proofs of the great work done here by Miss Wells. I enjoy this work, and have become attached to the people. But it is too nice a place for me. I never expected to preach from a carpeted platform. I must go far hence to more destitute places beyond—to the islands of the sea. But the work is one. Whether in Alabama or Micronesia, under the A. M. A. or the A. B. C. F. M., we are working for one Lord, to establish the kingdom of Christ on earth. We can but praise Him that He calls us to work in any corner of His wide vineyard.

MISSISSIPPI.

Sunday-Schools—Student-Conversions— Crowded Rooms.

MRS. G. STANLEY POPE, TOUGALOO.

The year thus far has been most pleasant and profitable. During the fall term we had an unusually large number of

students who entered into study with faithfulness and energy.

Many who had been teaching during the summer, gave most interesting reports of their work. The Sunday-school and temperance work had been vigorously pushed with excellent results; one of which is over thirteen hundred signers to the temperance pledge. Some conversions in their Sunday-schools were also reported; and quite often now some one speaks in our prayer-meeting of receiving a letter from a pupil asking for prayers that he may become a Christian.

Just at the close of the fall term we were visited with a remarkable outpouring of the Holy Spirit. Our good Dr. Roy had been here, and a sermon which he preached left impressions which brought some to decide for Christ. And then the Sunday-school lessons. I remember watching the young people during the closing exercises of Sunday-school the Sabbath before Christmas, and I saw that there was deep feeling, and felt sure that there were some who would not long resist the Spirit, and during the next three days there were nineteen conversions.

Three or four others have since then found Christ. There is also a marked Christian growth and a growing interest in the study of the Bible. Our hearts are greatly encouraged, and we go forward rejoicing that we are permitted to work for Christ. Truly "The Lord hath done great things for us whereof we are glad."

At present we have one hundred and four boarders, with the prospect of more soon. Every room is occupied, and we are crowded to what seems the utmost limit of our accommodations. What we shall do with those yet to come, is a problem which neither mathematics nor the laws of expansion have solved. Shall they hang up in the trees or bivouac under them? We want to put an addition to the "barracks," but have not the means necessary. Dear friends at the

North, shall we turn these young people away? What is your answer? We hope that by a year from now, a good substantial building will be at least in process of erection, that shall do away with some of the temporary accommodations we now have.

TENNESSEE.

School Work and Week of Prayer.

E. A. H., MEMPHIS.

Next week will, I believe, close my second month's work here. I find the work very pleasant, and am enjoying it greatly, though I think I am working harder than I have ever worked in a school before. The school has filled up very rapidly since the holidays. My room is full to overflowing, and I have been obliged to seat a few of my pupils in the Normal room. That room and the Primary are also quite full. Of course, these additions to the school have made the work of the teachers much harder. Besides my work with my own pupils, I am having some practice work done. Four students from the Senior Class of the Normal Department, are engaged for a short time each day in teaching in my department, and under my supervision. This corps of teachers is changed once in two weeks, thus giving each pupil in that class a chance to work. I also meet the Senior Class three times a week, for talks with them on school and class work, taking up the objects to be gained by recitations and the best methods used. I think I can see already that this work is doing good, and I hope that it may prove of great value to the pupils.

We have been observing the week of prayer in the school, by fifteen minute prayer meetings, directly after school. At first, these were held in a recitation room, but Thursday evening the meeting had grown so large that it was held in the Intermediate room, and Friday evening in the Assembly room. A good deal of interest has been shown, and a number have expressed a desire for the prayers of

Christians. We hope that the interest may deepen and much good be done.

TEXAS.

Two Hours' Work by a Student-Canyasser.

The following letter, with enclosure of \$3.50 and fourteen names for the MISSIONARY for six months, will not only explain itself, but may furnish a suggestive example to many.

DEAR FRIENDS: Of course you will be curious to know how it happened that some persons in this place—Marshall, Texas—suddenly conclude to read the AMERICAN MISSIONARY, consequently I send you these words of explanation. I am indebted to your schools for all the education I possess. I attended Straight University five months—from January to June, 1874; then beautiful Fisk University nearly nine months—from September to May, 1879, entering college regularly with the class. Commencement over, I set out for Texas, earnestly desiring to secure means to go through with; but, owing to bad health and the want of proper precaution, I failed. I was unwilling to return immediately to Fisk University empty-handed, to give my teachers additional concern about my welfare, and, as I am firmly resolved to complete the course, everything to the contrary notwithstanding, something had to be done. Hence I decided to remain in Texas a few months longer, giving my wife, who is at Nashville, the choice of remaining there or joining me here, until the difficulty is past. I could get no paying work right away, having walked upwards of two hundred miles in the search. Finally, weary, foot-worn and exhausted, I fell under the effects of intermittent fever—indeed, I was in trouble. Nothing remained, then, but to be idle two months or more, at the expiration of which I could begin to teach, in accordance with a contract that I then held. In the meantime my

class would be making progress; this thought, believe me, gave me as much concern as my ill-health. I carried the subject to the Lord in prayer and became reconciled. I reached Marshall, on the 22d instant. I plainly stated my case to the teachers of this Institution. They seemed to sympathize with me, and on the following morning assigned me work. Thus, you see, I am doing something, though it may be very little.

I heard an interesting discourse Sabbath evening from I. Corinthians xv., 58. The preacher proved clearly to my mind that Christians ought to be zealous of good works for the churches to which they belong. He proved, too, that all could do something. The whole furnished me excellent food for reflection. I began to figure out how much we colored people in the South could advance your glorious work if we only had the zeal. I found, indeed, that we are neglecting a very important service; so I resolved, not having anything else in view, to secure some subscribers to the AMERICAN MISSIONARY, and within two hours yesterday I begged fourteen persons to put down their names. Now, suppose each one of your students in the South should do even that much, is it not plain that you would soon have a large constituency

here as well as in New England? Such service alone would increase your subscription-list by many thousands, and add largely to your income, as well as disseminate, as should be, a wide knowledge of your work. Let, then, every one, put his hand to the wheel, for all can do something. Believe me, I am heartily ashamed of myself, now that I can see what an excellent opportunity of doing great good I have lost by not doing the lesser. I have lived, more or less, in no fewer than twenty towns, and I have taught in at least fifteen different schools since I first left one of your schools, at any one of which I ought to have raised at least as many subscribers to the AMERICAN MISSIONARY as I have here. I have been a Christian for several years, but unfortunately one of that class who are afraid to "stand up for Jesus." I am feeling differently now, consequently am likely to fly to the other extreme. Should any little work, then, suggest itself to you, such as you may regard me capable of performing, why be assured that a willing servant is at hand. It is to be very much regretted that, since I have to remain here, I could not be with the teachers at Tillotson College; still those who can work will work anywhere.

Very sincerely,

H. C. G.

THE INDIANS.

AN INDIAN BOY'S LETTER.

DEAR FRIEND: I was born in Grand Island, Neb. in the 15 day of November. My mother was married by a white man, and used to live in Grand Island, and my father was scouting with the Pawnees, and once it rain very hard and he got lightling struck and died; I did not know him, I never seen him, my mother tells me about him. When he died,

my mother went back to her home, and lived with her brother, who lived like a white man. In 1869 I went on a hunting bufflos with the Pawnees and Puncas. We went on about three days; they found some bufflos, so all the men got their best horses and fixed them up, and then took their bows and arrows and guns. They went all around them, and then they just run their horses to see who'll get there first, one man would

kill two or three, sometimes four and eight, and they skin them, and take them home, skin and all. The skins is used formocassins and men legends (leggings). Once I went swimming while the men went after bufflos, while I was in the water I seen a bufflo coming where I was, frightened me to, I had to climbed upon a tree. It was mad, and some men were after him; and had some arrows in him. They killed it, and then I got down, and I seen them skin it. We had lots bufflo meat; we camp the same place, the Indians were drying their meat, so it will less (last) long. After while we went on again, we went on till sun wassat. Next morning they seen some more bufflos; they killed many more; they had to stay there till their meat was dry. We stayed there and then the Indian women got their work things and work on with their skins. They finished them and had lots meat and skins. We return home again.

I just eat dry meat all the time. No town near to buy some bread nor sugar. I used to be hungry for bread. I used to cry for bread. My stepfather had to take me where their was some Pawnees, that did not go on hunting. We got there. I had all the bread I want. I was glad then. The next day we went on and got to a town; and got in the cars, and went on; we got to another town; we got out and went to my home, and then they sent me to school. I went to school four months. I went home again.

After while some of the Pawnees ran away from their homes, went to Indian Territory and stayed there for couple years, had nice time and had many ponies, then one went back home and told them it was very nice down the Territory, and it made part of the Chiefs think it would be nice to go down there. They used to have a counsil all day, and had a counsil one year. One Chief did

not want to go down there; that was Lone Chief, because he liked that place, because the Pawnees were civilized when they were up there. They commencing putting up their houses, and farming. They went down there. I went down with them. When I was there, I used to work on my farm. I have got a farm my own. I use to go to school in winter. I had been wanting to go to school somewhere else. I am very glad they took me to Hampton School. I think my friends will help me all they can. I want to learn all I can at Hampton School and stay here till four or five years, my mother was willing for me to go to school and be among the white people, and when I went to Indian Territory, and I went to the day school one year, and the next year I went to the Boarding School. I never use to talk English one year ago, but the Agent at my home, keep me at his office where there was many white men were writing. They use to talk to me all the time in English, and then I learn how, and then I use to interpret for the Agent.

When we first went down to the Territory, there use to be many sickness: they used to die; they were not use to in warm country. Once I was sick. I had the chills and favor. I near died. I got well again; before I came away, I plow part of my field and sowed some wheat, but I have got brothers who will work at my field while I am away, and keep my horses good, and houses. Some white people used to want to take me. When I was at home I used to write to Col. Meachem, to help me to go to some school. He did help me, and I am glad I went to Hampton School. I am trying to be a good boy, and study all I can. The only thing troubles me is Geography, that is the only thing I have to try hard.

Yours truly,

JAMES MURIE.

THE CHINESE.

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AN ANNIVERSARY AT SACRAMENTO.

REV. W. C. POND, SAN FRANCISCO.

We have sustained a mission school among the Chinese at Sacramento for nearly ten years; but our first public anniversary was held at the Congregational church there, on Sunday, January 11th. The following account of it was furnished for *The Pacific* by the pastor, Rev. Dr. Dwinell:

"The attendance was good, and the exercises thrilling with Christian interest to one who can see in such facts the beginning of a great tidal wave of grace that is yet to flow over the Chinese empire; and, what is more, a good collection was taken, showing the interest to be genuine. The exercises consisted of recitations of classified Scripture, an original address, an original dialogue, and singing—all by the Chinese—and brief introductory and closing exercises by others. The mission is in a very prosperous condition, and shows the fruits of the earnest, faithful teaching of those who have had charge of the school, and especially of the present principal, Mrs. Carrington."

After several of the exercises a muffled applause was audible, such as on any other day and in any other place would have been irrepressible. Especially was this the case after the following

ADDRESS BY LEM CHUNG.

"Ladies and gentlemen: I am very glad to see you all here this evening. I

thank you very much for your kindness, teaching us about the Gospel of Jesus Christ, because our people are in very darkness indeed, worshiping idols. I would like to tell you of something I did when I was a little boy at home. My parents were very careful to attend to worshiping idols, but on the first day of the year they must worship more than any other day of the year. At this time I used to carry a basket with some sacrifice in it, follow after my father from place to place where the different gods were for worshiping. I believe on them very much. I thought the idols can help us a great deal. So when I was at school one day, I wrote a piece of paper, it represent a sage, and I put it inside of my desk. I then bought some nuts and wine and offered to him, and bowed my head to him, and ask him to help me about my lessons, that I might recite them well, and I said, 'If you do not help me to recite my lessons well, when I return I tear you off and burn you up.' When the time come I could not recite very well, so then I burn it. I had been at school about three years. My father sent me to the high school professor. Explaining the book of Confucius at that time, I often go with the priest to help them play the music for worshiping the evil spirits. After little while the priest came to my father, see if he can let me go learn to be a priest. My father was willing to let me go, but when my

mother knew it she said, 'I cannot spare my son to be a priest, worshiping too much for the evil spirit, but I rather to send him to California, getting his living.'

"Nearly five years have passed since I leaved my native land and came to this country, where I found all the things strange and different from what I had ever seen before. I found there was much for me to learn. A friend of mine invited me to Sunday-school, and I went with him. When I returned to the Chinatown I ask some person what kind of people are they who teach us there? They said, American people; but I could not know how it was that they should be willing to come and teach us without pay. They told me that they were very good people who come to teach you, and talk about Jesus Christ, and show us the right way. I kept on going till I can read the Bible. Great many things very different from other books. My heart was touch of Christ. I could not understand all; but not many days after the same friend invited me to go with him to the evening mission school. So I went with him to the school. After the lessons were over, the Chinese helper explained the Bible and talk to us, telling us it was useless to serve idols; they cannot help us; *they cannot take care of themselves*. But we must come to God of heaven, who made all things, heaven and earth. We must ask Him to help us, and pray to Him to give us all things what we need. We ought to praise Him. So when I heard him say this I saw and felt all I had done before was of no use, and was very wicked. Then I make up my mind to leave off worshiping idols, and begin to worship the true and living God. So I went back where I was employed. When I kneeled down to pray I opened my window, because I thought God cannot hear me if I leave it closed. After a few days the Chinese helper request

me to join the Association of Christian Chinese, which I did, and read the Bible day by day, learning more about Christ. Oh, friends, I was very happy when I was converted! when I come to Jesus and worship the true God; leave the darkness and follow the light, and try to lead others of my countrymen to learn of Jesus, and know Him who died for us and save us from sin.

"When my father heard I follow Christ he sent me a letter. He said: 'What are you doing out there? Are you going to believe Jesus, and leave all your countrymen, and your ancestors, and idols, and Confucius unserved?' And he said: 'No other way better than Confucius; so many of your countrymen do not believe Christ. You must leave off and come back to *our own way*. Believe the way that most of our people believe.' But Christ tell us, 'He that loveth father or mother more than Me is not worthy of Me.' I cannot leave off the way of Christ for the way of darkness; but I can try to bring them to Jesus. I hope you all, brethren, who come to Christ, will help hold up the light of the Gospel to shine on them which are in the dark and bow down to idols, and that many of my countrymen shall go back to China to tell the glad news to thousands there who have never heard of Christ; and if we cannot reward you, God will reward you every one."

I have not been willing to correct any of the little mistakes of grammar, but give the address in exact copy from the original. It was uttered in a clear voice, with a distinct and quite correct pronunciation, and with such simple earnestness that every eye was fixed upon him, and every heart seemed touched. Lem Chung has been our helper in Sacramento for about eight months, is *growing* mentally and spiritually, and gives promise of a very useful future.

CHILDREN'S PAGE.

HOW TO MAKE MONEY FOR THE MISSIONARIES.

An original Essay written by a Girl eleven years old, and read by her at a Woman's Foreign Missionary Meeting in Indiana.

I should think that everyone could think of ways for themselves, but I suppose we can help each other. Some ways that I may suggest might not be thought of by others, while others in turn might think of many ways that I would not.

The first way that enters my mind is what I found to be a very good plan at one time; have your grandfather get sick so that your father will have to go and see him, and on his return your grandmother will send you a present of one dollar. With it buy a pig in partnership with someone else who has the same amount, and after feeding it with your father's corn for a year, sell it for twenty dollars, you of course getting one half of it.

Another way is to have a little garden and sell vegetables out of it; and another way is to have a hen and sell eggs, or raise chickens and sell them. One way that I found to be a good one, is to make candies and sell them. And those of us who are fortunate enough to have a baby brother or sister, attend it two or three hours for a penny an hour. And I think another good way is to be a great talker, and have your mother give you five cents to be still. We may also relieve our mothers very much by watering the house plants, and may be she will give us a little bit.

And I have often thought it would be a good plan to have pay for washing dishes, and may be some of your mothers

would; just mention it to them; but mine won't, for I have tried it! And when your mother sends you to pick berries, just mention the missionaries to her. And if you live in the country, gather apples, churn, kill potato bugs and dig potatoes. And then have a penny a dozen for finding pins; and the best place in the world to find pins is in the oldest sister's room.

And another way of getting money for our school in Persia is to save a part of the money we spend in candies. But I hope that in our dividing between ourselves and missions, none of us may be like the little boy that I heard of not long ago. His uncle gave him two bright new nickels. They were a little fortune to him, and as he looked upon them, he said, "One of these must go for the heathen and the other for candy." After this decision he put them away, and every few minutes he would go to see if his fortune was safe. But once, after having them out, one of them was missing. What should he do? and which piece was lost, the missionary or the candy money? His little eyes rested upon the shining piece in his hand, and after many minutes of hard struggle with selfishness and benevolence, he said to his mother, "It was the missionary money that I lost!" But then I guess that bigger folks than children often have their business plans, which they think cannot be broken into by missionaries.

("Children's Work for Children.")

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W. Pier, Ex.....	59 61
Byron. I. S. K.....	1 00
Chicago. E. W. Blatchford, \$112.50, for	
Student Aid, Talladega C.;—Union Park Cong.	
Ch. Sab. Sch., \$25, for Student Aid, Fisk U.;	
—New Eng. Cong. Ch., \$10.....	147 50
Danville. Mrs. A. M. Swan.....	5 00
Denver. Thomas Graham.....	5 00
Farmington. Phineas Chapman.....	44 00
Jalesburgh. Cong. Ch. Sab. Sch., \$50, for	
Student Aid, Fisk U.;—J. G. W., 50c.....	50 50
Geneseo. Cong. Ch. and Soc.....	135 92
Hamlet. L. C.....	1 00
Hackensville. Cong. Sab. Sch.....	10 00
Lyndon. First Cong. Ch.....	11 00
Lankakee. F. S. H. and J. H.....	1 00
Lewanee. Cong. Ch., \$102.73;—Cong. Ch.	
Sab. Sch., \$25, for Student Aid, Fisk U.....	127 73
Gnoxville. W. A., \$1; Mrs. A. B., \$1.....	2 00
Hendon. Cong. Sab. Sch.....	16 00
Hilan. By Mrs. J. M. L. D.....	1 00
Jak Park. J. W. Scoville.....	100 00
Pottawta. First Cong. Ch. Sab. Sch., for	
Student Aid, Fisk U.....	35 00
axton. "A Friend".....	20 00
eorior. Mr. and Mrs. J. L. Griswold, for	
Student Aid, Fisk U.....	100 00

Polo. Penny Contribution, for Lady Mis-	
sionary, Nashville, Tenn.....	\$ 1 00
Port Byron. A. F. Hollister, \$6; Ladies'	
Miss. Soc., \$5.50; Emma Hollister, \$2.00	13 50
Princeton. Mrs. P. B. Corss.....	10 00
Rockford. Mrs. A. H. Perry.....	20 00
Roseville. Cong. Sab. Sch. (ad'l).....	4 54
South Bend. R. Burroughs.....	10 00
Tonica. V. G. Lutz.....	5 00
Waupoosee Grove. Cong. Ch.....	5 87
Woodburn. Nickel Miss. Soc., by Miss E.	
M. Hollister, Treas.....	5 00

MICHIGAN, \$112.61.

Calumet. Robert Dobbie.....	10 50
Covert. F. C.....	57
Cross Village. Rev. A. A. C.....	1 00
Detroit. F. M. S.....	50
Dexter. Dennis Warner.....	10 00
East Saginaw. Mrs. Miriam Seymour.....	2 00
Flint. H. Whittlesey.....	2 00
Jackson. Mrs. R. M. Bennett.....	1 50
Kalamazoo. Mrs. M. J. Kent.....	5 00
Lowell. Mrs. E. A. Yerkes.....	5 00
Marshall. D. H. Miller.....	5 00
Olivet. "A Friend," for Talladega C.....	25
Owasso. Mrs. F. G. D.....	50
Romeo. Miss T. S. C., \$1; Miss M. A. J.,	
\$1.....	2 00
Saint Johns. A. J. B.....	50
Somerset. Cong. Ch.....	18 87
Stockbridge. W. B. C.....	1 00
Summit. Missionary Society, by Mrs. A.	
Vansickle.....	6 67
Union City. First Cong. Ch. (ad'l).....	24 75
White Lake. Robert Garner and wife.....	15 00

WISCONSIN, \$227.26.

Appleton. First Cong. Ch.....	20 20
Beloit. First Cong. Ch. \$30, for Student	
Aid, Talladega C.; Mrs. B. D. \$1; W. P.	
51c.....	31 51
Brandon. Rev. H. W. C.....	50
Bristol. Wis. Branch of W. B. M. S.....	10 00
Cheboygan. A. D. and D. B. 50c., ea.....	1 00
Clinton. Cong. Sab. Sch., for Selma, Ala...	15 79
Fond du Lac. H. S. M.....	50
Geneva. Presb. Ch. Quar. coll., \$19.25; W.	
H. H., 50c.....	19 75
Kenosha. First Cong. Ch. and Soc.....	5 27
La Crosse. First Cong. Ch.....	15 44
Mazomanie. R. L.....	1 00
Mukwanago. Cong. Sab. Sch.....	3 00
Sparta. Cong. Ch., \$52; Cong. Sab. Sch.,	
\$29.34; Mission Band, \$8.96, to const.	
MISS LYNTHA FRANCK, MRS. O. L. IRWIN	
and J. R. SKILLMAN, L. M's.....	90 30
By L. S. Bingham.....	2 00
Racine. Mrs. D. D. N.....	1 00
Rockland. Thomas H. Eynon.....	10 00

IOWA, \$444.27.

Anamosa. Ladies of Cong. Ch.....	5 00
Bowensburgh. ESTATE of Eliza B. Spencer,	
by Richard Eells, Ex.....	100 00
Big Rock. Cong. Ch.....	10 00
Burlington. Cong. Ch.....	70 36
Clay. Cong. Ch.....	4 50
Cleveland. Ladies of Cong. Ch.....	10 00
Des Moines. Plymouth Sab. Sch., \$10;	
"Friends," \$13, for Student Aid;—T. E.	
Brown, \$10; Mrs. A. W. Rollins, \$5, for	
Repairs, Talladega C.....	38 00
Dubuque. Mrs. S. N. M. and Mrs. J. B., 50c.	
ea.....	1 00
Dunlap. Cong. Ch.....	26 66
Grinnell. Cong. Ch. and Boys' S. S. Class,	
\$26.22; Miss S. Whitcomb's S. S. Class, \$5,	
for Student Aid, and A. Steele, \$5, for	
Repairs, Talladega C.....	36 22
Marion. Mrs. A. W. Shedd, \$5, for Student	
Aid; J. T. S., 50c.....	5 50
McGregor. Ladies' Miss. Soc.....	17 70
Monticello. Ladies of Cong. Ch.....	5 00

Muscatine. Cong. Ch., \$36.05, and a Sewing Machine, <i>for Talladega C.</i>	36 05
New Hampton. Dea. Gideon Gardiner, \$5; Ladies' Miss. Soc., Quar. Coll., \$1.60.....	6 60
Newton. Rev. S. A. A.....	50
Osage. Cong. Ch., \$10.75; Woman's Miss. Soc., \$5.50; Mrs. G. W. Smith, \$1.50.....	17 75
Rockford. Ladies' Miss. Soc., by Mrs. O. J. Green, Treas.....	2 68
Sherrills Mount. Rev. J. R.....	1 00
Taboor. J. F. S.....	50
Traer. Rev. C. H. Bissel, \$5; Infant Class Cong. Sab. Sch., \$2.25; Mrs. Ames, \$2.....	9 25
Waterloo. Leavett & Johnson, <i>for Talladega C.</i>	40 00
KANSAS, \$16.00.	
Leavenworth. Prof. L. A. Stone (\$1 of which <i>for Chinese Mission</i>).....	3 00
Meriden. "A Friend of Missions".....	10 00
Topeka. Justin Hillyer.....	3 00
MINNESOTA, \$86.41.	
Audubon. Cong. Ch.....	2 40
Austin. Union Cong. Ch.....	25 77
Excelsior. Cong. Ch.....	5 00
Hamilton. Cong. Ch.....	5 00
Medford. J. W. Powell's Sab. Sch. Class.....	2 00
Minneapolis. Plymouth Cong. Ch., \$19.64; Second Cong. Ch., \$1.60.....	21 24
Northfield. "Friends," \$7, and Bbl. of C. <i>for Talladega C.</i> ; A. L., \$1.....	8 00
Plainview. Primary Class Cong. Sab. Sch.....	2 00
Saint Paul. Plymouth Cong. Ch. Sab. Sch., <i>for Student Aid Fisk U.</i>	10 00
Spring Valley. Cong. Ch. (ad'l).....	5 00
NEBRASKA, \$29.00.	
Freemont. Cong. Ch., \$5; and Sab. Sch., \$8.....	13 00
Lincoln. J. G. E.....	1 00
Nebraska City. "A Friend," \$10; Woman's Missionary Soc. of First Cong. Ch., \$3.50; Individuals, \$1.50.....	15 00
CALIFORNIA, \$5.00.	
Chico. Lewis H. Moss.....	5 00
WASHINGTON TERRITORY, \$8.01	
White River. Cong. Ch.....	8 01
TENNESSEE, \$587.25.	
Memphis. Le Moyne Sch.....	117 15
Nashville. Fisk U., Tuition, \$245.10; Prof. A. K. Spencer, \$200, <i>for Fisk U.</i> ;—Soc. for Evan. of Africa in Fisk U., \$25, <i>for a Pupil, Mendi M.</i>	470 10
NORTH CAROLINA, \$131.36.	
Dudley. Tuition.....	6 45
Raleigh. Washington Sch. Tuition.....	16 25
Wilmington. Normal Sch. Tuition, \$82.50; Sales, \$22; Cong. Ch. \$4.16.....	108 66
SOUTH CAROLINA, \$320.50.	
Charleston. Avery Inst., Tuition, \$317.50;—Plymouth Cong. Ch., <i>for Mendi M.</i>	320 50
GEORGIA, \$550.69.	
Atlanta. Storrs School Tuition, \$185.60; Rent, \$3; Atlanta U., Tuition, \$97; Rent, 16.50.....	312 10
Athens. J. G. H.....	51
Hawkinsville. M. B. C.....	50
Macon. Lewis High Sch., Tuition, \$48.16; Rent, \$4; First Cong. Ch., \$8.....	60 15
Savannah. Beach Inst., Tuition, 118.50; Sales, \$58.93; Rent, \$10.....	187 43

ALABAMA, \$418.14.	
Mobile. Emerson Inst., Tuition, \$179.45; Cong. Ch., \$2.....	181 45
Montgomery. Public Fund.....	175 00
Talladega. Talladega Col., Tuition, \$61.19; Rev. J. W. R., 50c.....	61 69
MISSISSIPPI, \$57.97.	
Tougaloo. Tougaloo U., Tuition, \$47.77; Rent, \$10.20.....	57 97
MISSOURI, \$18.00.	
Bridge Creek. I. R. W.....	50
Index. W. B. Wills, \$10; P. M. Wills, \$5; F. P. M. \$1; Others, \$1.50.....	17 50
LOUISIANA, \$96.25.	
New Orleans. Straight U., Tuition.....	96 25
—, \$25.00.	
Jubilee Singers, <i>for Dept. Natural Science, Fisk U.</i>	25 00
INCOME FUND, \$195.50.	
Interest <i>for Mendi M.</i>	45 50
Graves Library Fund.....	150 00
CANADA, \$20.00.	
Guelph. First Cong. Ch.....	10 00
Sherbrooke. Thomas S. Morey.....	10 00
LABRADOR, \$10.00.	
Labrador. Rev. S. R. Butler.....	10 00
BULGARIA, \$10.00.	
Bulgaria, Samokov. "Wanderer".....	10 00
Total.....	15,665.32
Total from Oct. 1st to Jan. 31st.....	\$58,823.19
FOR TILLOTSON COLLEGIATE AND NORMAL INST., AUSTIN, TEXAS.	
Exeter, N. H. Mrs. Augusta F. Odlin.....	100 00
Hartford, Conn. Mrs. Henry A. Perkins.....	100 00
Worcester, Mass. John B. Gough.....	50 00
New York, N. Y. Mrs. C. P. Stokes.....	100 00
Total.....	\$350 00
Previously acknowledged in Dec. receipts..	867 00
Total.....	\$1,217 00
FOR SCHOOL BUILDINGS, ATHENS, ALA.	
Charlotte, Mich. Cong. Ch.....	36 00
Minneapolis, Minn. "Friends".....	300 00
Total.....	\$336 00
Previously acknowledged in Nov. receipts..	83 00
Total.....	\$419 00
FOR NEGRO REFUGEES.	
Newton, Mass. Elliot Ch. and Soc.....	117 50
Sing Sing, N. Y. Mrs. Harriet M. Cole, to const. Rev. ALBERT P. MILLER, L. M.....	30 00
Union City, Mich. Mrs. Sarah B. Clark, \$5; Mrs. L. W. Clark, \$5; Mrs. Lee, \$3; Juv. Miss. Soc., \$3.....	16 00
Total.....	163 50
Previously acknowledged in Dec. receipts..	17 00
Total.....	\$180 50
Receipts for January.....	16,514 82
Total from Oct. 1st to January 31st.....	\$62,255 03
H. W. HUBBARD, Treas., 56 Reade St., N. Y.	

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called 'THE AMERICAN MISSIONARY ASSOCIATION.'

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 13; Ky., 7; Tenn., 4; Ala., 14, La., 12; Miss., 1; Kansas, 2; Texas, 6. *Africa*, 2. *Among the Indians*, 1. Total 70.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered*: Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. *Graded or Normal Schools*: at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn., 12. *Other Schools*, 24. Total 44.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 253; among the Chinese, 21; among the Indians, 9; in Africa, 13. Total, 296. STUDENTS—In Theology, 86; Law, 28; in College Course, 63; in other studies, 7,030. Total, 7,207. Scholars taught by former pupils of our schools, estimated at 150,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below:

NEW YORK....H. W. Hubbard, Esq., 56 Reade Street.

BOSTON.....Rev. C. L. Woodworth, Room 21 Congregational House.

CHICAGO.....Rev. Jas. Powell, 112 West Washington Street.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars in trust, to pay the same in———days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that the Will should be made it least two months before the death of the testator.